



VOL. I.

JULY, 1885.

No. 10.



THE

# MIND-CURE

IGNORANCE, THE ONLY  
EVIL;

INTELLIGENCE, THE RE-  
DEMPTION.

SCIENCE, THE INTER-  
PRETER;

INSPIRATION, THE  
CENTER.



## AND SCIENCE OF LIFE.

*IN HOC SIGNO VINCES.*

[IN THIS SIGN THOU SHALT CONQUER.]

PROF. A. J. SWARTS, EDITOR AND PUBLISHER,

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## The Mind-Cure and Science of Life

was called into being for the welfare of humanity. Its mission is special.

We do not expect to voice any "ism," but to represent advanced thought and reform.

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Our space is so limited, that writers need to condense somewhat. We expect other good lady writers to grace our staff.

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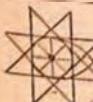
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# THE MIND-CURE

## AND SCIENCE OF LIFE.

*"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."*

VOL. I.

JULY, 1885.

No. 10.

For The Mind-Cure and Science of Life.

### Pain, and How to Cure it.

DR. W. F. EVANS.

In that higher condition of man, which is called the new heavens and the new earth, and which is nothing but the attainment of a truly spiritual and celestial state, and its ultimate expression in the body, it is said there shall be no more pain. (Rev. XXI : 4.) Pain and disease are the result of the fall of man, or the lapse of humanity from the plane of the spiritual life to a state of bondage, to matter and the lower senses ; and the cure must consist in the surrender of the lower animal soul to the rightful dominion of the spirit, the Christ within, who must be allowed to reign in us until every enemy is put under his feet ; and the last enemy that shall be destroyed is death. When we attain the true Christian position of thought, and death becomes transformed into resurrection, or the ascent of the soul to a new and higher life on earth, then pain and disease disappear from consciousness. The soul is, as it were, separated from the body, that is, it is freed from the limitations of matter and released from its corporeal dungeon. When the Christ within us, the immortal and divine spirit in us, sheds its living radiance upon all the lower or outer departments of our being, then the immortal life animates our clay,

and the vivifying breath of God moves the physiological machinery in harmony with all that is divine in nature. This is the coming of the Christ in the flesh, and in our flesh. It is the Lord, the One Life, and "one thing needful," coming to his temple, a purified human body, and commanding the prisoner to release long held in the bondage of matter, and to open the prison to all that within us which is bound. It is the advent of the Logos, the inner and living Word, the true light that lighteth every man that cometh into the world, and this light is the life of man; and this Word is made flesh, or is ultimated in a bodily expression in harmony with it, and dwells in us, which is the true rendering, not among us, as if it was something outside of us and foreign to our true being. (John 1 : 14) In this resurrection day, the real man, the immortal Self, comes forth from the sepulchre of the body, and lives eternal life while on earth.

The various anaesthetics afford insensibility to the pains of disease and of surgical operations, by temporarily releasing the soul from the body, a condition of existence which is attainable as a philosophical and religious state without the use of drugs, as the Hindu *Soma* drink, or the more modern nitrous oxide. Says Sir Humphrey Davy, the English chemist, in describing his sensations after inhaling the gas: "I began to respire twenty quarts of unmixed nitrous oxide. A thrilling



extending from the chest to the extremities was almost immediately produced. I felt a sense of tangible extension highly pleasurable in every limb; my visible impressions were dazzling, and apparently magnified; I heard distinctly every sound in the room, and was perfectly aware of my situation. By degrees, as the pleasurable sensations increased, I lost all connection with external things; trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner as to produce perceptions perfectly novel. I existed in a world of newly connected and newly modified ideas. I theorized. I imagined that I made discoveries. When I was awakened from this semi-delirious trance by Dr. Kinglake, who took the bag from my mouth, indignation and pride were the first feelings produced by the sight of the persons about me. My emotions were enthusiastic and sublime; and for a minute I walked around the room, perfectly regardless of what was said to me. As I recovered my former state of mind I felt an inclination to communicate the discoveries I had made during the experiment. I endeavored to recall the ideas; they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake, "*Nothing exists but thoughts! The universe is composed of impressions, ideas, pleasures, and pains!*" About three minutes and a half only had elapsed during this experiment, though the time, as measured by the relative vividness of the collected ideas, appeared to me much longer."

This emancipation of the soul from the limitations of the body, and the bondage of the inner man to the external senses, which gives us the mastery of pain and disease, effected in an abnormal way by the use of anaesthetics, and which transformed the materialistic scientist and chemist into an idealistic philosopher

temporarily, is a state into which mankind can be educated or developed. It is among the unevolved potentialities of our nature. It is a permanent, religious and philosophical state which has been realized in the experience of the few, who have appeared occasionally along the path of human history as pioneers and heralds of a better day for the world. They are signals sparsely set along the battlements of heaven, flashing into the solid darkness of the world the good news, "the kingdom of the heavens is at hand." This state of emancipation from the body, and the deceptive and erroneous appearances and illusions of the senses, is the same as the Neo-Platonic ecstasy, which was deemed necessary to the attainment of the highest philosophical and spiritual altitude of thought and life. Our bondage to the animal senses, which is the taste of that forbidden tree that brought death, and disease, and pain, and all our woe, into the world, is an inverted, unnatural—and may we not say, ungodly?—condition. And who shall deliver us from "the body of this death?" In the language of Paul, who found the way, I thank God, through our Lord Jesus Christ, who is within us as the hidden Center of our being. Pain and disease are not necessities of our earthly existence. There is a way out. He who has found the Christ within, his own immortal spirit, an emanation from the Supreme and universal Spirit, and which partakes of all the attributes and perfections of its parent Source, can say: "I am the first and the last, and the One who lives; and I was dead, and behold I am alive for evermore, and I have the keys of death and Hades," to open the door and walk out into God's great sunlight. (Rev. I: 17. 18.) The present movement of the public mind in the direction of the cure of disease and sin (in the Platonic sense of an error of the understanding) must be received by all thinking people as one of the most important movements in philosophy and religion which modern history

has been called upon to record. It is the first feeble shaking of the dry bones of the past Golden Age of the world, buried beneath the sensuous materialistic science of modern times, and which is now struggling into a resurrection. I discover in it the pulse-beats of a higher life in humanity. Like primitive Christianity, there will be much that will try to fasten itself upon it that has no vital connection with it, like ticks upon a lamb, and it will be opposed by the modern scribes, or "letter-men" of the law, and by a narrow, Pharisaic bigotry, and even Herod may seek to slay the young child, but nevertheless the infant is fully born, like Minerva, or wisdom, from the brain of Jupiter, and the child will increase in wisdom and stature, and in favor with God and men. But let us bear in mind that the movement, if it signifies anything of permanent value to the world, means a higher development of the spiritual life of man.

Having taken all the space that it is right for me to monopolize, I will in my next, *deo volente*, resume the subject of the mastery of pain and disease by the mind, or thinking principal, in the dethronement of the bodily senses, and the establishment of the empire of the spirit in us, whose kingdom is an everlasting kingdom, and all other dominions must serve and obey it. The overthrow of the "fourth kingdom" of Daniel, the "iron age" of Greek and Roman mythology, and which marks the reign in us of materialism and sensualism in religion and science, is accomplished by the "mystic stone" cut without hands from the mountain—the symbol of the celestial degree of life—and which is identical with the "white stone" of the Apocalypse, and the "philosopher's stone" of the Alchemists, and this, as Tritheimius affirms, is none other than our own immortal and divine spirit. In the language of Paul, when correctly rendered, "Great is the mystery of godliness which is manifested in the flesh." (1 Tim. III: 16.)

### ⇒ A Fair Statement ⇲

Mind-Cure is called a Boston craze; no other city has developed the system to such an extent, and probably in no other place are there so many disciples of mental healing; a system claiming so many adherents, and recognized so largely by eminent men, deserves to be better understood than it is at present by the majority of people. The process is essentially a spiritual work; it is held that there is a part of us that is never sick, and this part is mentally worked upon so as to control the sick person's consciousness, this destroys the sickness, for "mind cures matter." A disciple of this school is sick—no, he is not sick, for that is something which he will not admit; he has a belief that he is sick; he then says mentally to the rebellious body, "What are you? You have no power over me; you are merely the covering given to me for present purposes; it is an error to suppose that I am sick; I recognize the great truth that I myself, my individuality, my personality, my mind, cannot be sick, for it is immortal, made in the image of God; when I recognize the existence of that truth there is no room left for the existence of error; two things cannot occupy one and the same place; error cannot exist in the same place with truth, therefore error is not in existence; hence I am not sick." The mind, thus utterly ignoring the existence of error of sickness, keeps matter in a state of health. It is not similar to will power, for that admits the existence of sickness, but drives it away by the superior power of the will, while the mind-cure denies the existence of sickness, and instead of conquering ignores it entirely. It is not similar to faith-cure, for that relies on the action of an outside power, the God-power, while the mind-cure relies entirely on the power, or more properly speaking healthfulness, of the individual's own mind. Many remarkable cures have been performed by this mental healing process; the practitioners them-

selves say little about them; they are reticent to an unusual degree on this matter except when talking to their own followers; patients, however, tell marvelous stories; a girl had been sick for twelve years, unable to leave her room; a lady mind practitioner treated the girl; in a short time she was able to go out, and now is apparently in the best of health. A lady, who is only a student in the doctrine, suffered for years with the severest rheumatism; she became convinced of the truth that mind rules matter; declaring to herself, "I have no rheumatism; I have only believed that I had rheumatism; how can I, my immortal self, be ill, that is, be in error? I am not sick," convinced herself that that she had not rheumatism, and since then has not suffered the least. At Quincy Market are a number of men who willingly testify as to the results of this treatment; one said: "I suffered for weeks with the most acute rheumatism; any one who has had that knows how painful it is; I put myself under the mind doctor's treatment, and he cured me completely." The cures are not confined to such light cases as transitory pains, but effect contagious and hereditary diseases, in fact every kind of ills; one patient had a limb so diseased that it had turned black; three doctors were consulted and decided that it must be cut off, but a mind doctor held otherwise, and after a longer treatment than usual, for the case was severe, brought the limb back to its perfect condition. In Charlestown is a man whose eyes were covered with cataracts, and who had been told by one of the most eminent eye doctors that he would be blind, that nothing could help him; he went to a mind doctor—at that time being so blind that he could not read the signs on the streets through which he passed; in a few weeks both cataracts had disappeared. A lady in Melford was relieved of an even worse blindness; the cataracts gradually disappeared. Cases of diphtheria, ulceration of the brain, cancer, asthma, indigestion, congestion of the brain, fever, were cured

by the influence of the mind. In many of these cases the patient had been given up by the doctors of the regular school, in fact, it was a common saying of Dr. Quimby, the founder of the mind school, that people would send for him and the undertaker at the same time, and the one who got there first would have the case. The method of treatment is simple, likely to try the faith of the patient to the utmost; it consists in sitting quiet and doing nothing; the practitioner faces the person who believes himself sick, for about half an hour, silently communing in his own mind the same as he would do in case he himself was supposed to be ill, or else explaining to the patient what the truth really is in regard to disease. In Boston there are four schools of this system; all of these hold as their fundamental idea that disease does not come from God, that he has nothing to do with its perpetuation, but that it is one of the errors of man which can be cured by truth; the application of this truth is not by faith, but by an intelligent understanding. Their philosophy is a mixture; some of the practitioners acknowledge a God; others are said to curse and swear, yet keep on curing. A man in Nashville, Tenn., was accidentally hurled toward a circular saw the saw was in motion, and the fear of being thrown upon it so effected his mind that when he fell he was dead; yet he fell several feet distant from the saw; when picked up had not a single scratch on his body. If the mind can kill, why can it not cure? People sick in bed, affrighted by the house catching fire or some sudden cry of alarm, have risen from that bed, where they were supposed to be lying helpless, and hastened out to a place of safety. The mind cured matter. It is fear that kills; the great demand for quack medicines comes largely from people who read the descriptions of the disease and then imagine they detect the symptoms in themselves. Large numbers of specialists die by the very disease which is their study; this fact is due to their brooding upon the

symptoms so much. Rev. Dr. Parker had such will power over his wife that he could call her five or ten miles. One time he preached at a distant church; it was raining that day, so his wife decided not to go with him; after the doctor had reached the church, some five miles away, he found a relative there whom he knew his wife would like to see; so he sat down and willed her to come. At that same time, so his daughter says, her mother started up, declaring that she would go to church; the daughter told her it was absurd, she could not reach the church until service was over, but the lady persisted in going, and reached the church just in time to meet her relative coming out. A gentleman has will power to make his wife sit in a chair, incapable of rising, or make her stand, incapable of sitting. The mind-cure seems to have some relation to this power.—*Boston Journal.*

For The Mind-Cure and Science of Life.

## ⇒ The Will. ⇲

EDWARD R. KNOWLES, PH. D., LL. D.

I.—*The Psychological Nature of the Will.*—The relation of the power of volition to the other powers which we employ in all our mental exercises is one of supremacy. It cannot be resolved into any other power, nor, by combination, be reduced to any other power. While conscience, emotion and will are all closely connected, their difference is one of kind as well as of degree, and the ideas which they convey are peculiar to each one respectively. Will associates itself with every faculty, but they are all inferior to it, and cannot represent it; they may constitute, but they cannot constitute it. The essential element in will is choice; that is, the power of choosing or rejecting. When one or more objects are placed before us, the emotions give us a feeling of attachment or repugnance toward them,

but it is exclusively the operation of the will which makes us accept or reject them. In the Bible narrative, when the eating of the forbidden fruit was opposed to God's command, man looked at it and admired it without transgression; for this was merely emotion. Then appeared the wish, and finally the determination, to have it; and the voluntary faculty of the mind gave birth to sin. In all this, the will was associated with emotion; but so distinct is it from this faculty, that the connection is by no means necessary. To express this truth, most philosophers distinguish between desire and volition. Desire is here synonymous with mere emotion, and can pertain to things which never were, nor can be, in existence. It proves a distinction between wish and volition: in the former there is merely a longing for the possession of a certain object; in the latter there is a well defined determination to take a step toward gaining it. Both of these elements, however, belong to the constitution of the will—the operative faculty. Wishes and emotional attachments, moreover, seem to run into each other, for emotions ought naturally to produce wishes. While, therefore, the distinction between emotions and will is one of kind, that between desire and volition is merely one of quantity and circumstances: hence the former distinction is of greater importance than the latter; that is, the distinction is important which places, on one side, emotions, and on the other, will, including desire and volition. As to the moral qualities of the one or the other, mere feeling is neither virtuous nor vicious; but wishes and desires may be holy or blamable, according as they are exercises of the will.

The will may associate with every other power of the mind.

It may exercise influence over the senses. Its influence over self-consciousness is very-marked. We are indeed conscious of all our states; but to observe them more closely, we must use the will.

We owe to the will the power of attention. The power of the will manifests itself over the reproductive powers of the mind and the train of ideas, either directly, by keeping an idea or feeling before the mind, or indirectly, by summoning up a certain idea, which will bring with it a train of associations. And it can banish these by plunging into another train of thought. Hence arises the distinction between *anamnesis*, the voluntary recollection, and *mneme*, the spontaneously operating and recalling memory.

It is interesting to study the influence of will over the judging and comparative powers. "*Ivere libenter homines id, quod volunt, credunt.*" In all judgment there is comparison. The apprehension may be erroneous and the representation may be incorrect, and the judgment, proceeding upon this false apprehension, will naturally be wrong. Here, then, the will can exert its influence by representing things, not as they are, *per se*, but as it would please us to have them be. The influence of the will over the emotions is manifested in two ways, viz., by generating appetences, upon which the emotions depend, and by means of the power of regulating the train of thought.

**II.—The Functions of the Will.**—The will is the seat of responsibility. Man can be responsible only for those acts which are voluntary; a mere exercise of the intelligence, according to natural laws, can be neither good nor sinful. Nor do virtuousness and sinfulness lie in the mere possession of conscience and the capability of emotion, but only where choice enters as an element of the action.

This mode of treating the subject has the peculiarity that it gives the will an uncommonly wide range. When we confine responsibility to the voluntary element, it must be understood that every action may be voluntary. The eyes are given us for sight, and there is no harm in their employment; but there is harm in it when we open them to corrupt scenes

and obstinately close them to our duties "No man is so blind as he who will no see." So it is, also, in the operations of the conscience and of the emotions. The will can misdirect any feeling, even against the dictates of reason. Sincerity and candor of spirit are, therefore, ever the surest security of virtuousness. It is thus by the inward purpose, the creature of the will, that certain actions, bad in themselves to common estimation, can become virtuous and *vice versa*. Furthermore, it is from the degree of voluntariness which enter into it that love becomes more or less meritorious. In all affection, in love in the highest sense, there is more than mere feeling of emotion. So far as love does not go beyond that, it is merely instinctive attachment; well-wishing must be combined with it, and this, a voluntary element, renders it meritorious. It is the possession of the will and of the power of exercising it which makes us free agents. In all other faculties there is freedom only so far as they are guided by the will; in all other respects they are subject to necessary laws. But in the will there is freedom and consciousness of freedom, because we know that "with us stands the choice of our way." To feel our superiority thus becomes a source of elevation to us, and, if we misuse it, a source of anguish. The idea of freedom is one upon which none of the faculties of the mind, other than the will, can give; it is the spring of the voluntary power, and is one of the highest and noblest ideas of the mind.

"Have you waited on a great many sick people?" asked a New York gentleman of a professional nurse.

"Oh, yes."

"Will you give me the addresses of some of them as references?"

"I can't do it. They are all dead. don't know where they live now."—*Texas Siftings.*

For The Mind-Cure and Science of Life.

## ⇒Physical and Mental Forces.⇐

B. B. HART, C. E.

### SECOND ARTICLE.

[In the February number the compositor made an important omission, leaving out the sign — (minus), prefixed to 40°, making the temperature a very elevated one for an absolute zero.]

There seems to be entertained among our friends a difference of opinion as to the most appropriate term to express the method of cure, whether mind, soul, spirit, metaphysical, faith or prayer cure. That the underlying principle is the same is obvious. That the term is most appropriate which is the most simple and easily comprehended by the experience and understanding of the masses, is hardly debatable. The distinction between mind and soul seems to be too metaphysical for most minds, if indeed they do not imply, in general parlance, the same office or essence; for such reason we incline to the term Mind as the more simple and available for evoking the mental forces of the individual to resist or remove the obstructions to the nervous system, inducing most, if not in effect, all diseases of the body and spirit. In the future progress of mental science it is probable the term Soul may be dropped from the vocabulary of words in mental science. The traveler upon our railways and highways but little regards whether the structures spanning the chasms and streams along his journey are of the arch, truss or suspension principle; he knows that in either case his safe bodily transportation is due to the arrangement and resisting forces of the fibres of the material of which the bridge is constructed to the forces of gravitation; so also in the journey of life, in a safe transit over the chasms and streams of disease that beset the pathway, the individual regards not the name given to the therapeutics, whether mind, soul, or metaphysical, if he realizes that his physical

safety is due to the arrangement and resistance of the mental forces to those hostile physical forces tending to his bodily disintegration and destruction.

We can conceive of no system of hygiene or therapeutics which does not bring into play either physical or mental forces, and in physical we include both electrical and chemical. The administration of drugs for therapeutical purposes only accomplishes its work at the expense of chemical and physical forces wrought out in the system, and for aught we may now know to the contrary, before a cure is attained to be supplemented by a corresponding amount of mental force. Who can deny, what is more than probable, that the *vis medicatrix naturae* is the silent, yet potent effect of mental and spiritual dynamics?

There is a gradation of forces from the disintegration of the molecules of a putrescent body to the exhalations of a rose, from the forces of an earthquake or tidal wave to the emanations of thought from the spiritual man. Between these there is a relation or equivalent, which, to a certain extent, has been formulated and used for mechanical purposes. The forces of gravitation, which includes the unit from which most other forces are measured, are more simple than those of hydraulics, yet in many cases its formulas with new and intricate modifications are made applicable.

Again, the forces of electricity have many relations in common with those of hydraulics, upon which to deduce formulas with new and more intricate relations, which can connect the subtle forces of electricity and magnetism with the unit of gravitation.

As spiritual and mental are still higher and more refined forces, these evidently will be found to possess many laws, relations and equivalents, in common with electric and magnetic forces, from which we will be able to deduce new formulas, which will give new relations with its next lower forces, and enable us the better to

extend our researches into the domain of mental dynamics.

The question of a combination of the mental forces of individuals to eliminate disease, to our mind, has never been satisfactorily determined in the affirmative. The many instances where it is affirmed cures have been effected, at a distance, can be satisfactorily accounted for, solely from the proper concentration of the mental forces of the patient. The mental physician may aid the patient to strengthen his belief, and as a consequence call forth the requisite mental powers of the patient, and evoke emotions, passions, or a state of serenity that may result in convalescence, and immediate or ultimate recovery, if not afflicted with some fatal organic disease. We doubt if the most sanguine advocate of mind or metaphysical cure, even backed up with "Christian science," will claim that they could, or had, cured, a despairing patient without their mental cognizance. It may be possible that a few sensitives who are telepathic subjects may have their mental forces supplemented by the physicians, and cures hastened thereby, but such could only be rare exceptions.

A careful analysis of such facts as have come under our reading and observation, and our personal self experiments, have convinced our mind that mental cures should be accredited to the personal efforts and the mental forces of the patient, and that when properly educated and trained outside help is unnecessary, when the mind is voluntarily capable of suitable efforts. "Physician, heal thyself," was a conception uttered with more wisdom than intended.

Had the man of 38 years of infirmities believed that not one only, but one hundred cures could have been effected at the pool of Bethesda, after the "troubling of the waters by an angel," his "faith (mental forces) would have made him whole," and much valuable time would have been saved.

The history of the immediate past and

the utilitarianism of the age seems to demand that the advanced thinkers and servers, who have thus far been foremost in opening up the way for a true and practical mental science, should organize new and advanced association or societies in order to combine their efforts knowledge in applying those hitherto cult mental forces to the practical and necessities of the near future. psychical societies have been formed the country, embracing the little credulous and conservative Savoys only apparently to inspect these forces at a respectful distance, and mere scientific toys, and with no serious intention of classifying phenomena so as to assist in the foundation already begun, for a complete mental science with all its deductions and results.

Alfred Binet, a French scientist is reported, has shown that while originally considered mental ill psychologized subjects are using the optical laws of reflection and focalization by lenses, in case of such a subject, where he was color-blind, the subjective eye directed to be seen through the color-blind eye appeared colored gray. The established facts must warrant a strongability, that all our mental thoughts are purely material in great measure to the physical forces existing in the subtle and bordering upon the spiritual, and that the physical are intimately inter-related that their mysterious rela be easily and inconceivable.

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We can judge at present only of the operations of mind, in a physical aspect, by similarity with the forces which must the most nearly resemble the generating forces of mind or spirit, so we must have recourse to electrical laws and actions.

Finally, if fear is productive, under conditions, of cholera germs, then its opposite would be instrumental in destroying or removing them. It is known that in 1849 cholera was raging at St. Louis at the rate of 200 deaths per day, but that an extensive conflagration so aroused the mental energies of the citizens as to almost abate the ravages of the disease. Hence, it would seem that the wisest sanitary measure a city could adopt as a barrier to the spread of an epidemic would be to introduce some great gala or other day which would assemble the whole people in masses, and arouse their mental forces to their utmost tension, and their brains and nervous system to the highest state of exaltation. We believe such a course would be far more effective in staying the progress of cholera, or other epidemic, than any obedience to a proclamation of Governor or President for a day of humiliation, fasting and prayer.

#### [CONCLUDED.]

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence; let him learn that though abyss open under abyss, and opinion displace opinion, all are at least contained in the eternal cause.—*Emerson.*

For The Mind-Cure and Science of Life.

#### → Our Kinship. ←

C. FANNIE ALVIN.

"The unseen things are more; men's hearts and minds,  
The thoughts of peoples, and their ways and wills,  
Those, too, the great law binds."

So writes Arnold in his "Light of Asia." Comparatively few people notice the effect of their sayings and doings on the words and deeds of others, or try to ascertain how far they are being acted upon. Mental and physical telegraphing is to be one of the sciences of the future.

Is any one really original? Is any idea presented to the world that is not recognized by many as a familiar face?

These constantly recurring thoughts lead us carefully to observe the unseen law that binds us together.

Nature obliges the most selfish to help others than themselves. Our kinship is universal. We are made sad or joyous by the unseen lives of others. Our mental and material life responds consciously, a more often unconsciously, to calls made upon them. When we learn to know the spoken and written language is tame and insipid, compared with the unseen. Fail to understand each other by outer language, we rely so wholly on outer symbols, and needs must do present. We talk *to* and *at* folks; rarely *with* them. The sweetest and things we desire to say are, for reasons, left unsaid.

It is wise for all, especially Seneca, to learn how far they are psychonized and psychologized by animate and inanimate objects. The law of unseen is in continual operation. Heretofore have not thought of this for a moment. All unsolved phenomena have been disposed of, by theologians calling on the opposition gentleman to have viewed Eve; by spiritists accepting good, or evil disembodied spir-

extend our researches into the domain of mental dynamics.

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It is wise for all, especially Sensitives, to learn how far they are psychometrized and psychologized by animate and inanimate objects. The law of unseen kinship is in continual operation. Heretofore we have not thought of this for ourselves. All unsolved phenomena have been rashly disposed of, by theologians calling it God, or the opposition gentleman who interviewed Eve; by spiritists accepting it as good, or evil disembodied spirits, and by

We are now advancing to the position of students, and we need not make conclusions too rapidly. We find that a Sensitive, coming in contact with another's wearing apparel, feels for an instant that individual's mental and material experience, and can describe it accurately. Some claim this is not of the unseen, universal kinship, but the result of an outside "guide" or "control." The same law is, however, made known through animals by their deeds. Some pigeons, when loosed in a strange locality, circle for a moment, and then fly directly home. A pet cat, carried in a closed basket miles away, can (if not detained) arrive home as quickly as if it had studied a local map. The dog traces a stranger from scenting a glove, and even some of the swine can find remedies for their diseases as well as if they had graduated as M. D.'s.

Verily "the unseen things *are more.*" We are more in sympathy with the world than we realize. Let us not grow weary of school too soon, and explain the mysteries of mind too hastily. Mistakes have been made by this method, and storms, murders, and pestilences, called "divine Providence," which idea is being dispelled by microscopes and barometers. Genesis fades in the light of geology, almanacs and newspapers are dimming Deuteronomy, and the "kingdom within" is lifting woman where Paul's ideas of her are becoming fossils in the cabinet of memory.

We find in Soul, Mind, and Body, a divine Trinity, whose active laws unite us to humanity. A vast unwritten and unspoken Bible is before us, with unexplored heights, depths and breadths. As students of it, fatherhood and motherhood shall yet be purer and more tender, and homes be palaces of love. "Stronger than woe is will," and much that is evil dissolves before earnest thought and action. We inherit the past, but are somewhat responsible for the future. The law of our relation to the seen and unseen may be one of which Edwin Arnold says:

"Such is the law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is love, the end of it  
Is peace and consummation sweet. Obey."

For The Mind-Cure and Science of Life.

## The Manufacture of Success.

CHARLES DAWBARN.

### THIRD ARTICLE.

The question we propose to answer in these articles is, "what can human nature work out for itself on the individual basis?"

This will be largely determined by the circumstances of birth, and before birth. I once owned a mare, which became the mother of a magnificent colt, full of energy and life. After a time that same mare gave me another colt by another father, which proved so lazy as to need whip and spur every time it was used. I found out that the father of that colt was always the father of lazy children. Nevertheless, that colt was born into this horse-world where work was to be done, and it was just this, "do your work or die."

Nature never allows for mistakes. I ought not to have allowed a lazy horse to become father of my colt; but my mistake did not help the colt. He hated work, and was at last killed by the man to whom I sold him, while under punishment for refusing to draw a load. The older brother never needed the touch of a whip. Now notice this tremendous fact. It was entirely in my power to have secured a colt full of energy, instead of the miserable wretch who gave me so much trouble. I ask you to mark that as a positive, indisputable fact, and see what follows.

Manhood can do something to determine the future of a child by obeying nature's laws. Is there a more unfortunate sight than a child that is born lazy? Yet, my brother, when you, all tired and worn after a long day's work, beget a child before you go to sleep, instead of in the

morning, when you are refreshed by a night's rest, have done your part to turn out a first-class corner-loafer. Even if he does not show it to that extent, he can never have the same energy that he would have had if properly begotten.

Here, then, is a pointed instance of what can be done for mankind by individual action, and in no other way. You know that to be "well born" is half the battle of life, so that by so much we reduce the hard work necessary for reformers. So this is the first great fact for our remembrance, if we would learn how to manufacture success. Though a lazy man may beget a lazy child anyway, yet the most industrious man in the city can, when he is all tired and worn out with hard toil, become the father of a son who hates labor. And that very conception will most likely make a child who will belong to the discontented and dangerous classes, instead of to the class of useful citizens.

Now can you prevent or mitigate that evil? You know that you can if you will. If this one little fact were known and practiced throughout the country it would do more for the next generation than philosophers and reformers have ever yet done with their political economies for the human race.

Of course this is just one fragment, a small fragment of the many needs of society. I don't want to shrink from facing and examining any ill; but it is a great mistake to "lump" them, and then assert that there is no possible remedy, save to revolutionize all society. Is not the birth of a child the most important event in a nation's history? For every child is a human factor for weal or woe, to his mother country.

Every reformer is a danger as well as a blessing, from his tendency to run to extremes. Do you remember Carlyle's remark, that when Providence intends any change in the affairs of men, it always produces a man who considers that change the one thing needful? But this is equal-

ly true of human nature as a whole, save that the reformer's extreme is usually impracticable unselfishness; whilst the extreme of the average man is practical selfishness every time.

But what I claim is, that a man's future is largely determined by the circumstances of his birth, even to the very direction in which his extremes will run. I simply claim a royal throne for "cause and effect" and you must agree with me, unless you think there can be effects without natural causes.

Now, what is it you wish to see in your son as giving the best chance of his future happiness? I think you will agree with me that it is "level headedness," and an avoidance of all extremes. Very well, now don't you know that must be arranged before he is born. Yes; further, it must be determined before he is conceived. In other words, it is you and your wife, and your parents, who are going to do more to determine the shape of your son's mind than he can do for himself, if he live to a full century.

It is a matter for your decision, whether you will go on in the old, hap-hazard manner that puts you lower than the animals, or determine deliberately what is best for yourself and your child.

(TO BE CONTINUED.)

From the Ayer (Mass.) *Public Spirit*:

### Power of Mind Over the Body.

A supplementary lecture to the regular course was given in the town hall, Friday evening, March 29, by Mr. A. D. Wheeler, of Harvard. The subject treated was the "power of the mind over the body." Cases were cited of persons who controlled sensation by the act of will, and in this way mitigated pain. The speaker claimed that a man might "take a sweat" at any time by sheer force of will-power. The power of the emotions in turning one's hair gray was cited; also the painless death of martyrs. The doctrine or dogma, that disease can

be cured by faith was defended ; and the lecturer insisted that it had a strictly philosophical basis. He defined faith to be a subtle species of knowledge—as reliable as the conclusions of modern science. He stoutly opposed materialism, and leaned toward idealism. Many illustrations were given and forcible statements made to prove how delusive, often, are the senses. Several cases were mentioned of patients who had suffered imaginary diseases. The fear of cholera has actually induced that disease ; and a person once died of hydrophobia caused by a dog catching hold upon her dress—the lady believing herself to have been bitten. The speaker maintained that the science of the mind was but little understood ; and that sooner or later it would be so studied as to yield the wondrous knowledge of how to utilize the mental powers for the cure of all manner of bodily ills. The writer of this report ventures to ask if a proper control of mind over the body can be gained ? If so, would it prevent death ? The lecture was replete with information, and gave many useful hints to those who with Pope maintain that “the proper study of mankind is man.”

For The Mind-Cure and Science of Life.

## →→What We Can Do.←←

WARREN CHASE.

So far as mind-cure or faith-cure depends on any foreign agency, except finite beings like ourselves, I have no confidence in it, and so far as it reaches out for aid beyond the laws and forces of nature I have no confidence in it. Coming within the domain of natural laws there is certainly much to be learned and much to be relied on in the removal of bodily diseases. We all know the mind opens and shuts the eyes, moves the limbs and the whole body, and some parts with peculiar and remarkable force. Some persons can weep readily without any foreign cause, and

some can laugh at any time, producing the cause in the mind in both cases. We have several well authenticated cases of persons being bled to death without a drop of blood being taken from them, but by having the mind fixed on the dropping of water, which the patient supposed to be blood dropping from the arm which had been punctured, but not to start the blood, the patient blindfolded, and the physicians to whom the convict was consigned for execution talking all of the time of the approaching death. There is no doubt but that persons having a time fixed in the mind for death do often actually die at the time, when there is no cause but that of the mind ; and we all know that many strong-minded persons recover from severe cases of sickness when the physicians have given up all hopes of recovery ; and I think I have known several cases where the prayers and fears produced on the minds of sick persons by the visiting clergy have been the cause of death, when the patients might have recovered had different influences been brought to bear on their minds.

We have so many cases of the influence of the mind on the body that it seems time to utilize it, and bring it to bear in removing disease and evils in life. I have no faith in its preventing death or removing fatal diseases, but so many cases of premature death occur where the suitable and concentrated action of the mind might prevent it, that there is an ample field for the mind-cure as a restorative, and preventive of death at ages and stages of life when it seems out of place. What the mind can do is marvelous. In my own case I have an instance of an inherited dislike of sage tea, so strong that in early life the smell of it would sicken me and almost produce vomiting. In later years, after learning the cause of this dislike, I entirely overcame it, and sage tea is now a very pleasant drink. I could relate other instances in myself of the action of mind over disease, but I have never relied

wholly upon it, but used it as a helper both on myself and others. To me there seems an ample field of labor in this direction without becoming fanatical or claiming too much for natural law and human intellect to perform, but I do not look for aid beyond these. When the united prayers and mental efforts of the churches failed in the case of Garfield, and are totally lost in behalf of Grant, I think it is time to turn to forces within our reach, and use them.

### ⇒ Mind-Cure Drops. ⇐

"Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff.  
Let us find our sweetest comfort  
In the blessings of to-day,  
With a patient hand removing  
All the briars from the way."

"Those who befriended genius, where it is struggling for distinction, befriend the world, and their names should be held in remembrance."

All the conclusions of reason enforce the immateriality of mind, and all the notices of sense and investigations of science, concur to prove the unconsciousness of matter. All that we know of matter is, that matter is inert, senseless, and lifeless.—*Imre.*

Every failure is a step to success; every detection of what is false directs us toward the true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.—*Whewell.*

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest man than to see those approbations which it gives itself, seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behavior is warranted and confirmed by the opinion of all that know him.—*Addison's Sir Richard De Coverley.*

—“Our remedies are *unreliable*,” is the testimony of Dr. Valentine Mott.

For The Mind-Cure and Science of Life.

### ⇒ Affinity. ⇐

EDWARD R. KNOWLES, PH. D., LL. D.

O, beautious scene! Most charming view,  
Of all around, both far and near,  
Bedecked in robes of Spring's bright hue,  
Which can delight but once a year.  
This beauteous scene from east to west,  
(From west to east but glance your eye),  
In richest green and flowers is drest  
With happy songsters warbling nigh;  
Yet spirits formed for social ties  
But half enjoy such scenes alone,  
The soul from midst such beauty flies  
Off where some cherished loved one's gone.  
But there is One, who always near,  
Doth bless and cheer us with His love,  
And never wandering from us here  
At last promoteth us above.

### ⇒ Father Mathew. ⇐

ODE TO A PAINTER ABOUT TO COMMENCE A PICTURE ILLUSTRATING THE LABORS OF FATHER MATHEW.

"Seize thy pencil, child of art!  
Fame and fortune brighten o'er thee;  
Great thy hand, and great thy heart,  
If well thou do'st the work before thee!  
'Tis not thine to round the shield,  
Or point the sabre, black or gory;  
'Tis not thine to spread the field,  
Where crime is crown'd—where guilt is glory.  
  
"Child of art! to thee be given  
To paint, in colors all unclouded,  
Breakings of a radiant heaven  
O'er an isle in darkness shrouded;  
But, to paint them true and well,  
Every ray we see them shedding  
In its very light must tell  
What a gloom *before* was spreading.

\* \* \* \* \*  
"Paint in colors strong, but mild,  
Our Isle's Redeemer and Director—  
Canst thou paint *the man a child*,  
Yet shadow forth the mighty Victor?  
Let his path a rainbow span,  
Every hue and color blending—  
Banishing peace and love' to man,  
And alike o'er all extending!

"Canst thou paint a land made free—  
From its sleep of bondage waken—  
Yet, within, that we may see  
What 'twas *before* the chain was broken?  
Seize the pencil, child of art!  
Fame and fortune brighten o'er thee  
Great thy hand, and great thy heart,  
If well thou do'st the work before thee."

Back to thyself is measured well,  
All thou hast given,  
Thy neighbor's wrong is thy present hell,  
His bliss thy heaven.—*Whittier.*

THE MIND-CURE AND SCIENCE OF LIFE.  
 425 WEST MADISON STREET, CHICAGO.  
 PROF. A. J. SWARTS, Editor and Publisher.

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Six Months,	.50
Single Copies,	.10

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*Publishers who insert the first eleven lines of the above prospectus in their journals, as a reading item, will be entitled to a copy of THE MIND-CURE AND SCIENCE OF LIFE one year for themselves or for any friend, provided a marked copy is forwarded to this office.*

Published on the First of each Month.

Entered at the postoffice in Chicago, Ill., as 2d class matter.

## →Drugs Must Go.←

Change is written upon everything. The old passes away and the new must succeed. As theological beliefs have fixed themselves in the human mind to mold and hold public opinion in matters of religion, so pertaining to cure, *materia medica*, or drug medication, is too generally believed in as the only hope for the afflicted; but as truly as that the old religious absurdities are giving place to the new, thus is it true that entirely different methods of cure are supplanting those long established and believed in.

Reader, we propose to reason analogically, and to an irresistible conclusion, that God has decreed the substitution of far better methods of truth and cure than anything found in the general and popular schools of our Christian civilization. When we use the indefinite term God, we wish it understood that we mean evolution in all that this term signifies, and that evolution means the fixedness of universal or eternal law in relation to everything in the universe. In this definition all good, all life, all law, all action, is God.

To see that God does not approve of manufactured drugs for healing we have only to look on every hand at the many methods of cure that come direct from nature. The various insects and animals

throughout the world obtain directly from nature their remedies for poison or disease. That the Indian gathers from nature direct and is the most successful "medicine man" is believed by many. Great faith is manifested in the "herb doctor." Good nursing is often believed to be better than drugs. Our natural rebellion against the taste of drugs, and the refusal of children to take them, is proof that they are not a natural remedy. That over-doses of drugs and mistakes in giving them have often caused death is a fact. That calomel, quinine, and other drugs, have an injurious effect upon the system the doctors well know. That druggists usually grow wealthy in a short time is proof that unjust traffic underlie the system.

Again, God has wonderfully led the race toward better systems. The homeopathic and the eclectic were very signal steps from the old; also the hygienic and the magnetic systems are far better than the use of drugs.

One of the evident proofs that direct or natural remedies are the best, and that a great turning from drugs is close upon us, is the fact that God is leading to the discovery of fountains of living or life-giving waters in every part of the world. Bath houses and cures at thousands of watering places are attracting the best people, and they are finding cure without drugs. Only think of the multitudes being cured by these summer resorts, and by drinking the healing waters direct from the interior earth, the natural remedies from God to man.

The tendency has been to get away from the heavy, the concentrated, to the more potent or intangible; hence the faith and prayer cure have grown into some favor with religious sects, but now the mind-cure has come in God's own appointed way, as a system not to remain limited nor restricted to a few of the present religious standard, but to apply to all, to show that the great One Mind has the remedy for every case.

When looking at this gradual leading out from the old, who can resist the conclusion that it is God's order, and that ere long, even in this generation, the people will have learned that nature's remedies and the mental forces will cure them in a natural and pleasant way? As the people become more thoroughly educated in the true processes of cure the demand for drugs will grow less, until their manufacture will be prohibited and illegal.

It is too true that physicians usually tell their patients of the ailments which they believed them to have. This is an unwise and a dangerous practice, where the doctor wishes the sick to get well. If he wishes a protracted case he can secure it by telling the patient that his "symptoms are bad." Any doctor who will talk thus to the sick is either ignorant of the philosophy of disease and cure, else he is dishonest.

The patient and friends always study the doctor's manner and words, and they are affected a good deal more by what he *says* than by what he *gives*. Drugs do not act as much upon the system as the system does upon the drugs to expel them as poison, and as an invader of the realms of life.

The metaphysical or mind-cure system, which ignores the reality of disease, and which disarms the patient of both fear and belief, is far the best, and through it salvation will come to the race.

When being is understood as Plato, Jesus, Berkeley and others saw it, and as the most advanced in our day see it, when it is comprehended as the Christian Science leaders, and as all truly inducted metaphysicians know it, then all confusion disappears, for it is clearly evident to all such that matter is no part of being; that it cannot enter in any sense into being, nor is the organic body or man of senses any part of being. We cannot call the flesh life, for life is invisible. Pain and death do not belong to life, hence life cannot be invaded by them, they inhere in the mortal body, which in its entirety is but the modification of mind.

## ⇒ Mind-Cure at Battle Creek. ←

During the last three weeks it has been our pleasure to give several public lectures free, at Battle Creek, Michigan. This is a beautiful little city, of over 12,000 industrious and intelligent citizens. The large "Sanitarium" belonging to the Seventh Day Adventists adorns one of the beautiful elevations. They also have a good college building and a large tabernacle. They are curing many patients and doing a large amount of good.

The Rev. Reed Stuart, of the Independent Church, has the largest congregation, and it comprises the chief wealth in the place. He is very liberal and progressive, and hence feeds his large audience with the new, the true bread of the kingdom of truth. He is an honest, able man, and is truly advancing and feeding his large flock.

There is a "Health Home" here that is doing a good work.

This place, like Boston and other progressive cities, is ready for the philosophy of metaphysics or mind-cure.

Invalids began calling upon me, and soon I was giving 16 treatments daily. Nearly all of the many cases I took in hand were pronounced incurable by the doctors. I am glad to report that the most of them were much improved, and many cured. I give room to an account of one of the cures, as given without any request on my part by the publisher of *The Sunday Morning Call*, of Battle Creek, Mr. Chas. E. Barnes. The following appeared in his issue of June 21, 1885:

### A STATEMENT.

"Our many friends have manifested so much interest in the remarkable cure of my wife by the Metaphysical or Mind-cure, that I deem a public statement not out of place.

"My wife has been sick for nearly two years with a disease of the spine. It has been eleven months this week since she has walked. During this time she has been out of doors only once, and that was when I conveyed her from the Health Home in a hack to my home, No. 10 Poplar

street. Then she had to be carried to and from the back and laid upon pillows. She has constantly been confined to the bed or lounge, being carried from one to the other. She has not been able to sit up to a meal; dress herself, or even raise her hand above her head.

"Last week, Thursday morning, June 11th, Prof. A. J. Swarts, the Metaphysician, and editor of the MIND-CURE JOURNAL, of Chicago, visited her for the first time. She was then not able to sit up in bed, having just passed through a severe sickness of bilious fever. Friday morning he made her a second visit and after treatment she got up and took four or five steps and returned to her couch, the first that she had walked since July 17, 1884. Her recovery has since been rapid and remarkable. She now dresses and waits upon herself; sits at the table; walks about the house; rides out; grows stronger every day, and for the first time in two years is entirely free from pain. Last Wednesday she rode out for the first time. Thursday she rode down town and stopped at *The Call* office nearly two hours. Friday she took a long ride. To-day (Sunday) she will attend church for the first time in sixteen months. She has suffered no fatigue from the rides.

"The philosophy of Mind-cure I know nothing of myself. That my wife has been nearly cured in one week by this new science, after months and months of suffering and weary sickness, I do know.

CHAS. E. BARNES."

I had the pleasure of seeing Mrs. Barnes attend church as mentioned above, to the surprise and great joy of many. At this writing—June 25th—she seems perfectly well, and intends to be one of the students in my second class in the science here, which will open on the 29th of June.

### ⇒ Afflicted Readers. ⇲

You have often wondered which way to turn for cure. Of course we present the Metaphysical treatment as first, but to all of you who are not disposed to try our distant treatments, let me tell you that an almost certain cure will result to any one of you who will use the "Ypsilanti Mineral Water." I wish you to note carefully every word said in the advertisement by the proprietors of the said water, as it appears in this issue. I visited the three

mineral wells at Ypsilanti last month, and thoroughly tested the water, and must say that their curative properties are not equalled, in my opinion, by any of the celebrated waters in the United States. I make this statement voluntarily, as a kindness to my afflicted patrons, and recommend to them the trial of this water, either by visiting the place or having the water sent to you, as the shipments in every direction are very heavy daily.

—"We have multiplied diseases."—Dr. Rush, of Philadelphia.

—"The science of medicine is founded on conjecture, improved by murder," is the testimony of Sir Astley Cooper, M. D.

—"Thousands are annually slaughtered in the sick room," says Dr. Frank.

—"The medical practice of the present day is neither philosophical nor common sense."—Dr. Evans, Edinburgh, Scotland.

—There is a proverb existing like this: If a person dies without the services of a doctor, then a coroner must be called in and a jury empanelled to enquire and determine upon the cause of death; but if a doctor attended the case, then no coroner and jury are needed, because everybody then knows why the person died! This proverb is rather cutting on the profession; still, Sir Astley Cooper's testimony, above quoted, will, no doubt, bear investigation.—*American Rural Home*.

Each reader who will induce their friends to subscribe for our journal, will, on receipt of the \$3 by us, be entitled to the same one year free; also his friends will get the Gold Tooth Pick, or in its stead, as they may choose, two extra copies to send to friends, providing that a 2-cent stamp is sent us with information why it is sent.

Reader, send \$1.62 to the MIND-CURE office for a copy of Dr. W. F. Evans' new fine book, "The Primitive Mind-Cure." The 25 lessons in it on the Mind-Cure Science are worth fifty times the book's price.

"THE SPIRIT OF THE NEW TESTAMENT, OR THE REVELATION OF THE MISSION OF CHRIST, BY A WOMAN"—ROCKWELL AND CHURCHILL, BOSTON, 1885; pp. 525; is the title of a grand book just from the press, in clear type, good paper and nicely bound.

This work is written in a deeply interesting and fascinating style, and its author is most thoroughly imbued with the spirit of truth, even with the deep things of God. One peculiarity is that the name of the author is withheld; also the price is not known to us, but from the familiarity with the letter of the New Testament, with the rising so grandly of the Spirit of Divine understanding, together with the evident fact that the writer's earnestness and sincerity would hide self, one is led to believe that Truth or God so directed its contents that we may ascribe it to our Father, and give to Him the glory.

All who recognize the great fact that woman's day is upon us, and that through the enthronement of her diviner nature, and her grasping of the higher principles of being, the brightest hopes of earth are to be illumined, should read this work.

From its preface we quote the following:

"Scattered among the time-worn records known as the 'New Testament' are to be found the verited truths; and yet they are only concealed to the outer reason: to the spirit they shine with the star of popularity, and reveal the future with the story of the past.

"When woman becomes free, and is spiritually united in perfect harmony to man, in marriage, which is not sense, but of soul, then the arch-mystery of nature will be revealed, and the apparently mysterious laws and principles manifested in Jesus will reappear in manhood spiritually organized. \* \* \* Call it Christ-age, Millennium, the Angelic Era of Man, what you will, it is as much a science, as much the result of the forces of this earth, as the age of the Amphibian, and it is on its way. \* \* \* The signs of its advent, everywhere prophesied, are even now everywhere around us.

"Strong Son of God! Immortal Love!—the Light, the Pathway, the Resurrection, and the Life!—again wilt thou shine forth in the soul of man and woman, and show that through spiritual fatherhood and motherhood in those whom God hath indeed 'joined together' death itself shall disappear!"

"BEYOND THE VALLEY; A SEQUEL TO 'THE MAGIC STAFF;' AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS"—COLBY AND RICH, BOSTON, 1885; pp. 402, is a well-bound book, plain print, on excellent paper, with six fine illustrations; price \$1.50.

To say that this author is a most popular writer is only to express that which millions know. His thirty fine volumes are a library in themselves. To extol him as a seer, or to praise him as an author is entirely unnecessary, for he lives thus recognized in the world of thought and progress.

The work consists of fifty-six chapters, a few of which we shall name, "Darkness and Light in the Valley," "Questions of Time and Eternity," "A Life of Unselfish Love and Duty," "A Marriage of Central Temperaments," "Effect of Words Spoken at an Anniversary," "The Mystic Power as a Remedial Force," "Opening and Use of the Spiritual Senses," "Diseases from Conjugal Transgressions," "The Bible and other Inspired Books."

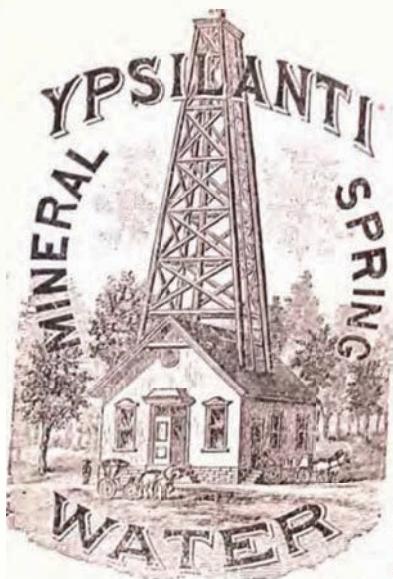
The work ends:

"Before resigning my pen, and as my parting salute to my beloved readers, let me record what I now see: I behold the clouds of ignorance and superstition floating away as the world's mental sky brightens with the rising sun of wisdom and knowledge. I behold that the heavenly inhabitants are more frequently visiting the inhabitants of earth, and I behold the dawn of a fairer day for the whole humanity."

THE PEOPLE'S HEALTH JOURNAL, OF CHICAGO, is the title of a new monthly magazine which made its appearance last month. It is devoted to health, hygiene and preventive medicine. It is published by The People's Health Journal Co., 441 Dearborn Avenue. Its editors are L. D. Rogers, A. B., M. D., and S. Ida Wright Rogers, M. D. Its mechanical appearance is good; its paper and type first-class. After we examine another issue we can better judge as to whether it leans toward cure without use of drugs, and if so we can speak more definitely. We are favorably impressed with the journal.

Among our exchanges a very welcome one is *The Liberal Age*, which began its existence in April last, at 315 North Tenth St., Philadelphia, Penn. Its publishers and editors are Wright & Rhodes. It has a temperance department, edited by F. D. Dalton. The *Age* has eight pages, good paper and clear type. Dr. Rhodes has often been heard of, and all who desire to see his portrait can see it in an advertisement carried in his paper. Per year, \$1.50; six months, 75 cents; three months, 40 cents.

The evil to which man is naturally prone—indeed doomed by his finite generation—is personal consciousness, or the feeling of *life in himself*, as his own life absolutely, or without respect to other men. This belief is altogether fatal to man's spiritual life, which consists in loving his neighbor as himself. The only possible way for a man to do this, is to feel that he is *not* self-centered, that his life is *not* his own personally, but belongs to him in strict equation with his neighbor.—*Henry James, Sr.*



# YPSILANTI

## MINERAL

# WATER.

The Ypsilanti Mineral Spring was located by the late Dr. D. B. Kellogg, Clairvoyant, of Ann Arbor, Michigan, as early as July, 1865, and decided by him then to be the best water known.

It has been tried and tested in a variety of diseases, and has given universal satisfaction. The great strength of the medicinal properties of the water make it the best and cheapest ever offered to the public.

The company has been to heavy expense for pumping works and placing the water on the market, and beg leave to offer the water at the following rates.

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One Case, 1 Dozen Quart Bottles,	-	-	-	\$ 4 00
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One Barrel,	-	-	-	10 00
One Keg, 10 Gallons,	-	-	-	5 00
Jugs, 1 to 5 Gallons,	-	-	-	Per Gallon, 60

On board Lake Shore or Michigan Central Railroad or American Express. For water, testimonials and circulars address,

### YPSILANTI MINERAL SPRING,

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Remit by P. O. Order, Express Order or Bank Draft.

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### TESTIMONIALS.

Among many are:

MOORMAN & CORNWELL: It is with great pleasure I add my testimony in acknowledgment of the great benefit I have received during a fortnight's stay at the Mineral Bath-House. When I arrived, a sufferer from paralysis, heart troubles, indigestion, and general prostration of the nervous system, a marked improvement was perceptible after taking the first bath, and after taking the third was able to enjoy a night's natural sleep, which to me had been a stranger for months. At this writing, after using the water for two weeks, I find myself enjoying better health than at any time since my first attack of paralysis, over five years ago.

Very respectfully yours,

HENRY SLADE.

YPSILANTI, MICH., Dec. 11, 1881.

I have been completely cured during the past three months by drinking the Ypsilanti Mineral Spring Water. I have been troubled to a greater or less extent for two years. Two glasses a day is all I have taken. I have been surprised at the result.

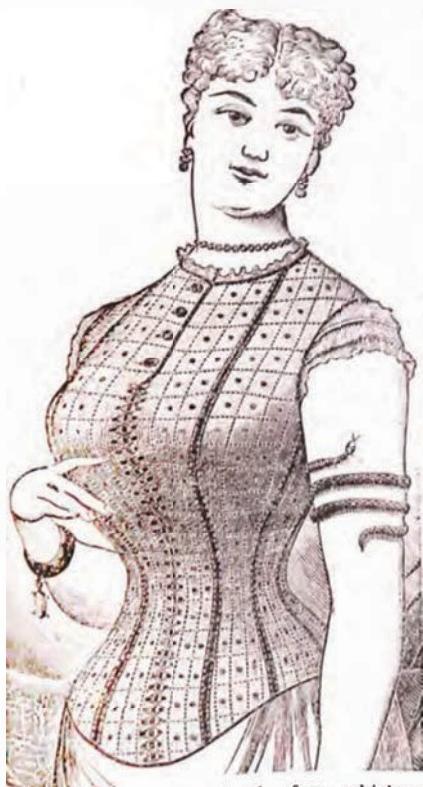
CHICAGO, Dec. 24, 1881.

C. D. PAINE,

Manager of the Chicago religious papers for Lord & Thomas.

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THE GRANDEST CURATIVES KNOWN TO MAN.



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### American Magnetic and Compound Oxygen Co.,

FOR THE RELIEF AND CURE OF ALL FORMS OF DISEASE

### WITHOUT MEDICINE.

The introduction of these twin forces of nature, **Magnetism** and **Oxygen**, has revolutionized the practice of medicine, and the old School Physicians have already taken alarm, and have lately held a meeting to protect themselves against their introduction. The public are aware, however, of the fact, that they have opposed every advance in medical science for the past two hundred years, and the very line of treatment denounced by them thirty years ago as false, is to-day held to be absolute truth.

The lessons which should have been taught by past experience, have fallen on stony ground and have borne but little fruit. A few advanced thinkers in the profession, failing to be recognized in their efforts for humanity, have broken the bonds which galled them, and recognizing that nature was the best chemist, have resorted to nature's forces for aid in the restoration of man's physical nature.

By universal consent, magnetism has been recognized as the force in nature which holds worlds in place, and by the laws of attraction and repulsion, they are kept in their orbits, moving in majestic silence through the realms of space.

As **Magnetism** is the force which controls inanimate nature, so also is **Oxygen** the living principle on which all animal life depends. So by these **Twin Stars of Hope**, Magnetism and Oxygen, acting in harmony, each performing its proper function, disease is eliminated, and the victim of disease bids adieu to the tortures of the past. Scarcely an ailment that flesh is heir to but what has been cured by our method, after endless failures and experiments on the part of physicians. When your physician proposes to you to change members, perhaps, that he made a mistake and gave you the wrong medicine, or he diagnosed your case at the start wrong, and of course gave you the wrong medicine. Physicians are human and not infallible. Then why not employ an infallible agent? Nature never makes a mistake.

Magnetism and Oxygen are the only physicians that never make mistakes. Throw aside, therefore, your pills and powders, and let nature restore both mind and body to a new existence.

We are prepared to furnish our **Magnetic Appliances and Oxygen combined**, at less than others charge for the Oxygen alone. We can treat you at your home as successfully as if you called on us personally. By our method, **Consumption** can be cured in nineteen cases out of twenty. Our Guide to Health is free to all. Testimonials from every part of the United States.

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DR. L. TENNEY, 471 West Madison Street, Chicago, Ill.

## Therapeutic Sarcognomy.

An exposition of the mysterious union of soul, brain and body, and a new system of therapeutic practice, without medicine, by the vital nervous, electricity and external applications. By Professor Joseph Hodges Buchanan, M. D., the Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly Dean of the Eclectic Medical Institute, the Parent School of Medical Eclecticism.

The above work has just been published by the author, Prof. J. R. Buchanan, 29 Fort Avenue, Boston, of whom it may be obtained by the remittance of \$2.50.

Of this work the *Eclectic Medical Advocate* (of New York) says:—"Upon the psychic functions of the brain, Prof. Buchanan is the highest living authority. \* \* \* Every Physician who desires to meet with more than the average success in the practice of medicine should procure and study this valuable work." *The American Homeopath* (of New York) says: "Prof. Buchanan's work is unique, but when fairly understood will be found beautifully complete and comprehensive. His discoveries in Physiology are among the most important of the century, and will place his reputation on a firm foundation as one of the master minds of the world's history."

The Manual of Psychometry will be issued March, 1885; price \$1.50—to subscribers who send their address before publication it will be \$1.25.

## THE CARRIER DOVE.

*"Behold I bring you glad tidings of great joy."*

THE CARRIER DOVE is edited and published monthly at 854½ Broadway, Oakland, California, by Mrs. J. Schlesinger. Subscription price, One Dollar a year.

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PUBLISHED MONTHLY.

### UTICA, - - - - - New York. PROSPECTUS FOR 1884.

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## THE ROSTRUM.

A. C. Cotton, Editor and publisher. A Fortnightly Journal devoted to the Spiritual Philosophy, Liberalism, and the Progress of Humanity. Terms of subscription—One Dollar per annum in advance; six months, 50 cts; three months, 25 cts. Specimen copies sent free. All money orders and remittances must be made payable to A. C. Cotton, Vineland, New Jersey. Advertisements solicited.

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James A. Bliss, 121 W. Concord St., Boston, Mass. Business manager of the monthly publication entitled "Spirit Voices" will upon receipt of 6 cents in stamps, send to any one a copy of lecture entitled "Your Nameless Friend," "The Riddle of the American Spiritual Sphinx, or the Lost Key Found," and a 16 page pamphlet containing complete instruction for forming circles and home spiritual development. Single copies of "Spirit Voices" 15 cts.

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Treats with success all diseases; also heals at any distance. Persons sending her 10 cts. in stamps will receive proper instructions and proposition for curing.

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